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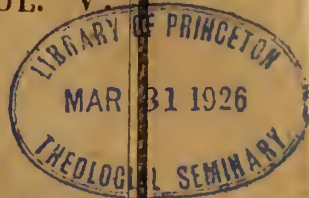
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THE
AMERICAN
BAPTIST MAGAZINE.



New Series.

No. 8.

AUGUST, 1825.

VOL. V.

BIOGRAPHY.

MEMOIR OF REV. EBENEZER NELSON,

Late Pastor of the Baptist Church in Malden, (Mass.)

MR. NELSON was born in Middleborough, (Mass.) Oct. 26, 1753. His grand parents were the first Baptists in the county of Plymouth. His parents never made a publick profession of religion, but took a deep interest in the rise and progress of the second Baptist Church in Middleborough. Their doors were always open for the reception of the ministers of the gospel, and for religious meetings.

When Mr. Nelson was 8 or 9 years of age, his attention was seriously called to the concerns of his soul, during a revival of religion in his native town; and after a season of distress and anxiety in view of his danger as a condemned sinner, he found some relief and consolation to his mind. But his serious impressions at this time were as the morning cloud and early dew—they soon vanished away. At the age of 15, in the time of another revival, he became still more concerned about the salvation of his soul. Among the means which had a tendency to increase his seriousness, he numbered the faithful warnings of his brother William, a pious young man, and much devoted to the cause of Christ. But, as before, his concern soon abated, and he gradually became more careless. These seasons of alarm, however, were not without some good effect. He always believed they lessened his love of sin, restrained him from overt acts of transgression, and regulated his external demeanour. His attention was also by the same means, directed to reading religious books, to conversation with christians and ministers, and to the preaching of the gospel; so that when he had arrived at the age of twenty years, he had acquired a tolerably correct knowledge of the system of truth embraced by the Baptist denomination, and of the arguments by which that system is supported. At the age of 24, Mr. Nelson formed a connexion by marriage with Miss Chloe Sampson, with whom he lived many years in the utmost affection. She was the

daughter of Mr. Nathaniel and Mrs. Martha Sampson, of respectable standing in the Congregational society in Middleborough.

It was not till the year 1780, when the Lord again revived his work in that favoured town, that the subject of this memoir became thoroughly acquainted with his situation as a guilty and ruined sinner. His attention was arrested under a sermon delivered by Rev. Asa Hunt, pastor of the third Baptist church, founded on Ezek. xxxvii. 3. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." At this time it pleased the Lord to disclose to him the malignant and odious nature, as well as the direful consequences of sin. He now saw clearly the extent of the divine law, and that its requirements are all "holy, just, and good." There were seasons, however, when finding himself unable to fulfil the law, he perceived that his heart was opposed to the divine government, and ready to complain that God required too much. At other times, it occurred to him that if the Lord would forbear with him, he could, by repentance and reformation of conduct, obtain his favour. For about three months, he was in an almost uninterrupted state of distress and deep anxiety. His sins, like a ponderous weight, pressed him down, until this sentiment occurred to his mind, "Now I am willing God should be God," and his distress left him. The next morning he awoke possessed of a tranquillity and peace of mind, to which he had until now been a stranger. The face of nature, was in his view changed, and every thing around him conspired to offer praise to the Lord. In his experience, was illustrated the apostle's assertion, "If any man be in Christ, he is a new creature; old things are passed away, and,

behold! all things are become new."

On the same day, he went to visit a brother at a little distance, with an intention to disclose his feelings. Before he came to the house, a dark cloud overspread his mind. He questioned whether all that he had felt was not imaginary, and hesitated whether to proceed or to return. After some reflection, he concluded to call upon his brother a few moments, and then return without making known the exercises of his mind. When he opened the door, he found him reading his bible, and the words of the woman of Samaria instantly struck his mind, "Come see a man that told me all things that ever I did, is not this the Christ?" From that moment his mind was relieved, and his "joy in the Lord" greatly increased. It is unnecessary to say this interview with his pious brother was mutually refreshing. Religion, as usual, expanded the heart with true benevolence to man. Mr. Nelson immediately became deeply concerned for the salvation of his fellow men, and the next Sabbath at the close of the morning service, he left his pew, ascended a few of the pulpit stairs, declared to the assembly what God had done for his soul, and with much pathos exhorted others to flee from the wrath to come. Not long after this, he submitted to the ordinance of Christian baptism, and became a member of the second Baptist church in his native town. It was now with him an object of earnest solicitude to know the will of God, and to ascertain the manner in which he could best promote his glory.

About eighteen months after his baptism, while engaged in seeking divine direction, he was powerfully impressed with the conviction, that it was his duty to go and preach the gospel of Christ. A deep sense of his unworthiness

led him often to exclaim, "Who is sufficient for these things?" and for awhile kept him in a state of indecision: he, however, devoted much of his time to meditation and study, and was active in the cause of Christ. In meetings for prayer and religious conference, he frequently employed those gifts which God had bestowed upon him for the instruction and edification of others. About 4 years after his conversion, the church, of their own accord, requested him to preach before them; he consented, and they cheerfully gave him a letter of approbation to go out as a herald of the cross. From this time, he supplied destitute churches, and dispensed the word of life in different places for the space of two years and six months. At the end of that period, May 1788, he accepted an invitation to preach to the church in Taunton. The church and society were in a scattered condition, having been destitute of the stated ministry of the word for seven years. Mr. Nelson, by his prudent and zealous efforts, happily succeeded in uniting them, and in Nov. 1790, was ordained their pastor. The following year it pleased the Lord to pour out his spirit upon the people, and nearly twenty having been brought to embrace the truth, were added to this so recently afflicted church.

Having spent about seven years in this place, he was called to drink of the bitter cup of affliction. The affectionate companion of his joys was removed from him by death. But he did not sorrow as they who have no hope. He had the comfortable evidence that his loss was her unspeakable again.

This afflictive stroke, together with some other occurrences determined him to remove to the place of his nativity. From thence he again went forth to supply desti-

tute churches, until the year 1799, when he united with the people among whom he lived, in building a meeting-house; (a good example for others in similar circumstances.) Soon after the completion of this neat and commodious edifice, a revival commenced, in which many of those who assisted in this enterprise, but who were far from righteousness, were "made right by the blood of Christ." Thirty were baptized, of whom two were his own children, and a church and society gathered, which continue to the present time.

In 1797 he united by a second marriage with Mrs. Betsy Shaw, of Middleborough, who still survives him, and who has, in his life, shewn him all that respect, and in his last painful illness, all that attention and affectionate care and sympathy which his character and circumstances, and her relation to him, seemed to require.

In 1801, by the request of several christian brethren in South Reading, he removed his family to that town, and in 1804, when the church was constituted, consisting of sixty-five members, he accepted an invitation to become their pastor. This office he sustained with fidelity until 1815, when he asked and received an honourable dismissal from the pastoral relation. During his ministry in S. Reading, there was one powerful and extensive revival of religion among the people, and a gradual increase to the church.

After Mr. Nelson had finished his ministerial labours in this town, he immediately received and accepted an invitation from the church in the adjoining town of Malden. Here he laboured in word and doctrine until the year 1823. Mr. Nelson, at different periods in the course of his life, expressed an opinion, that men in publick life, when arrived at three score years and ten, the age now allotted to man, ought, in a great

measure, to relinquish their official responsibilities. In accordance with this sentiment, on the 27th of Oct. 1823, the day after he was seventy, he preached a discourse to his people, adapted to the occasion, from Gen. xlvii. 8, 9.—“And Pharaoh said unto Jacob, How old art thou, &c.?” which he called his farewell sermon. He preached, however, till the third Lord’s Day in the following month, when he may be said to have finished his publick labours. He preached but one sermon more, and that in a private house. Many remember the deep toned piety of this his last message to his fellow men, and several thought at the time, that they never heard him preach with greater ability. From this period the disease with which he had been some time afflicted, began to assume a menacing aspect, and baffled the skill of the most eminent physicians in the vicinity, whose exertions were obtained. Such was the nature of his disorder that he suffered the most excruciating pains, but he endured his last illness with great fortitude and patience. He believed that justice and judgment are the habitation of God’s throne, and was never heard to murmur or repine at dealings founded on these principles. His prospect of a crown of righteousness was generally unclouded. The gospel which he had so long preached to others was now his own unfailing support. He said to the writer of this article on one occasion, “I am now looking into eternity—it is a solemn thing, brother D. We may converse about it, we may pray about it, we may preach about it, but it is quite another thing to be brought into immediate prospect of it. I am not so animated in my religious exercises as I have been at some periods of my life, but I feel a good degree of calmness, and think I can, without wavering, say, ‘I know whom I have believed,

and am persuaded that he is able to keep that which I have committed unto him against that day.” A few weeks before his death, his successor in S. Reading, at his urgent request, preached a sermon at his house. The text selected on this occasion, was Heb. iv. 9. “There remaineth therefore a rest to the people of God.” At the close of the meeting, Mr. Nelson said with much feeling, “I have been refreshed; the gospel is to my soul, like medicine to my body;” and he showed that he still retained the love of souls, and felt the necessity of divine influence to renew them, by saying to the preacher, “I wish you had lifted your voice so as to awake poor sinners—but the power is of God.” There was not a day after this when the state of his health would suffer him to hear a sermon; but frequently when he had his reason, referring to the discourse, he expatiated with pleasure on that rest which to him appeared so desirable, and which he hoped soon to enjoy in heaven.

On Wednesday, the 4th of May, 1825, in the 72nd year of his age and the 40th of his ministry, this afflicted servant of God fell asleep in the arms of that master, to whose service, so great a part of his life had been devoted. “Blessed are the dead that die in the Lord.”

By his death a widow is bereaved of one of the best of husbands, the children of an affectionate and exemplary father, and a widely extended circle of acquaintance of a valuable friend.

It is perhaps worthy of remark, that all Mr. Nelson’s children, eight in number, the eldest of whom is about 47 years, survive him. The one who bears his name, is the respected pastor of the Baptist church in Lynn.

As a man Mr. Nelson was of an amiable disposition, of strong intellect, of good sense, and a sound judgment. In conversation with

his friends he was quite affable. He had a happy talent of illustrating the topic of discourse by anecdote, and his remarks were generally of an instructive and savoury nature. As a preacher, Mr. Nelson was considerably above mediocrity. Few men have been more acceptable in the ministry. His praise was in all the churches in the vicinity of his labours. They were pleased to see him stand in the pulpit, and while listening with pleasure to his doctrine and speech, they could say of him,

“There stands the messenger of truth, there stands
 “The legate of the skies!—His theme divine,
 “His office sacred, his credentials clear,
 “By him the violated law speaks out
 “Its thunders; and by him in strains as sweet
 “As angels use, the gospel whispers peace.”

Mr. Nelson was emphatically a doctrinal preacher. On the fundamental principles of the gospel he delighted to dwell. In conversation with the writer, he once said, “I had a separate conversion into every one of the doctrines of the gospel. I experienced the pains of conviction and the joys of conversion.” Interwoven with his religious experience, it is not surprising that he should hold them with a firm and steady grasp. He did not, however, preach doctrinal sentiments in a cold and lifeless manner. Like a faithful witness, he testified only what he had seen and known; and when discussing some distinguishing doc-

trine of grace, he was often much animated, and in the application affected even to tears. His auditors, as it is natural to expect when the minister is engaged, felt the force of truth, and the more so as they saw that truth exemplified in the daily department of their minister. But the most faithful and successful ministers of the gospel are not suffered to continue by reason of death. Even the standard bearers in the camp of Israel faint and die. “Our fathers, where are they?”

This venerable father in Israel has gone to join Backus, Smith, Manning, Stillman, and others, with whom he was once engaged in fighting the battles of the Lord, and with them he now stands on Mount Zion, crowned with laurels of unfading glory, and waving a palm of immortal victory.

The death of such men is an impressive lesson to their surviving fellow labourers. It says to them, in language more powerful than “seven-fold thunders uttering their voice,” “Work while the day lasts, for the night cometh wherein no man can work.”

May all our ministering brethren be admonished to double their diligence in the good work, and be equally distinguished in their course by piety of heart, devotion to the cause of truth, soundness of doctrine, and purity of life.

DELTA.

ORIGINAL COMMUNICATIONS.

THE NATURE AND IMPORTANCE OF THE PASTORAL OFFICE.

A Sermon preached in Hebron, (Me.) before the Cumberland Baptist Association, Sept. 29, 1824.

JEREMIAH III. 15.

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

[Concluded from p. 203.]

3. THE subject discussed, furnishes occasion to address churches who have Pastors—

“We beseech you, brethren, to know them which labour among

you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake.” To *know* them, signifies to recognize or rather to

acknowledge them as labourers in God's vineyard, as shepherds of his flock.

Consider not *that* a trifling blessing which Jehovah calls great—Beware of indulging a critical censorious humour in relation to your pastors. While it is *their* duty most critically to examine themselves, and bitterly to complain before God on account of their short comings and manifold sins—it doth not become you, my brethren, to be eagle-eyed in searching for faults in their character or ministry; or to impute wrong motives to their actions, where charity, which hopeth all things, could easily have imputed right ones.

Such feelings and conduct are improper and unlovely when exercised towards any person, much more, towards a christian, and still more towards those whom the Holy Ghost hath appointed as pastors of the flock—a spirit of love and humility will oppose, and subdue this most unamiable temper and practice.

But you ask, Shall we be blind to the defects of our ministers, and view them as faultless? Certainly not. They feel themselves to be very imperfect—encompassed with infirmity. The treasure of the Gospel is committed to earthen vessels. As fallible and sinful creatures they ask, they beg your prayers. If any thing in their deportment or preaching appears to you objectionable, pray to the Lord that if the wrong be in yourselves you may be set right, and if the preacher be out of the way, he may be led in the right way. Then go to the servant of Christ, and, with faithfulness blended and sweetly tempered with humility and meekness, tell him your griefs. Perhaps you may be the means of incalculable good to him and through him to others.

But can a Christian speak slightly and unkindly of his Pastor, to his fellow Christians, and espec-

ially in presence of his children or of the world? The least reflection must convince one, how exceedingly pernicious must be the result of such conduct.

Brethren, members of the churches consider that the relation subsisting between you and your pastors is a very interesting and solemn one. Let not slight causes dissolve this connexion.

Is there not utterly a fault among us as to this matter. Are not many churches too ready to separate from their pastors, on comparatively slight grounds? and, on the other hand, have not ministers renounced the pastoral oversight of the Lord's flock, in consequence of difficulties, perhaps at the very time, when their presence, counsel, and services were exceedingly needed.

Brethren, suffer me briefly to advert to another topic. It is your duty not only to esteem and love your pastors, and to encourage and pray for them, but as far as your ability extends, to give them support. It is greatly desirable that they should be entirely devoted to your spiritual interests in the work of the ministry: but for this purpose, you must, as far as possible, take from their hands the labour, and from their minds the care of providing for the maintenance of themselves and their families.

That this duty is incumbent on the church is undeniable. Why should I occupy your time, and trespass on your patience in attempting to prove that which you readily admit—that which was proved by unanswerable, that is, by scriptural arguments, in the Circular Letter adopted so unanimously by this Association in 1822? or why enlarge on the many evils suffered both by ministers and churches, and by large districts of our Zion, in consequence of neglecting this scriptural ordinance. "They that preach the Gospel should live of the Gospel?"

He that hath instituted Baptism and the Lord's Supper, hath also *ordained*, THAT THEY WHICH PREACH THE GOSPEL, SHOULD LIVE OF THE GOSPEL. Shall any church feel themselves at liberty to neglect one more than another of these divine institutes? Do they not all equally emanate from the same authority? How can we reconcile our disregard of either with that love, reverence and allegiance we owe to the great Lawgiver in Zion? Let us submit to his authority, and have respect to ALL his commands. He has enacted no law, and then left it to our option to obey or transgress. His orders are imperative—his statutes are never disannulled.

4. Our subject leads us to notice the duty of those churches who have pastors, towards those who are destitute.

As it is incumbent on the members of a church to feel deeply interested in each others' welfare—to sympathize with, and relieve those who are in distress,—so it is the duty of churches to sympathize one with another—and of those more flourishing and prosperous to afford assistance to the feebler and destitute churches.

Our churches are not like insulated bodies, entirely disconnected, one from the other, but are united by the dearest and strongest ties. It is granted—and the principle has been perseveringly maintained by our denomination, that each church is, in certain respects independent, that all the churches possess equal rights, and are not amenable to any ecclesiastical tribunal. Nevertheless, as all profess one common faith—and have been baptized with one baptism—and have yielded ourselves servants to one Lord, what communities of men can be considered more closely connected than our churches?

But how shall those which are destitute of pastors be assisted by the others? They may be assisted

by pecuniary contributions as circumstances may require. Do they need the help of their brethren in erecting and making comfortable a place of worship? Let them be assisted. Are they exerting themselves to support a pastor? Assist them in this good effort.

Let Pastors of churches visit destitute flocks as often as practicable. Such occasional visits may have a very beneficial effect in comforting, strengthening, and establishing the brotherhood—in preventing divisions and departures from the faith—and in encouraging them to make vigorous exertions to obtain the stated ministry of the Gospel.

Brethren, ought not each Association in the State to adopt some systematic and permanent plan for assisting feeble, and destitute churches? A very large proportion of our churches are without pastors. Now could not the Elders connected with other churches, by uniting on some well-arranged plan, bestow considerable preaching and visiting on these feeble flocks? *Stated* periods for visiting and preaching are exceedingly desirable, inasmuch as the people will all know when those visits may be expected, and will prepare themselves accordingly.

And it may not be wrong to suggest that when such a church is thus visited, it might be very profitable for the minister to visit as far as practicable, from house to house, to be present at church conferences, and, in a word, to perform for a time, at least, the office of a pastor.

Indulge me still further with your patient attention, while I offer a few hints relative to the duty of pastors towards each other.

It becomes us, brethren, to discard all self-preference, envy, jealousy, and cruel suspicion. As fellow-labourers in our Lord's vineyard, let each one attend to his own duty; and as far as practicable, encourage and assist his brethren.

Let us beware of hastily pronouncing an unfavourable opinion of the character or labours of a brother. Speak not evil one of another, brethren, lest ye be condemned—We ought to be very tender of each other's reputation, and especially to abstain from those actions or words which are calculated to diminish each other's usefulness in the places where God has appointed us to labour.

But let us cultivate the most free and unreserved mutual intercourse, admonishing, reproof, encouraging, cautioning and comforting each other with all fidelity and brotherly love, as occasion may require.

Intercession to God in each others' behalf is our duty. How can we neglect it, who know by experience the arduousness of the ministry, and its peculiar trials—on whom its heavy responsibility rests—and who feel ourselves to be utterly incompetent in our own strength to perform its duties?

Frequently to meet together for prayer and mutual conversation cannot fail to be useful. Ministers' meetings, such as are common among our brethren in England, and in some parts of our own country, have been very profitable.

Let us encourage every new labourer who enters into the harvest—and be ready to afford unto him our hearty co-operation.

To all this audience, the subject is, in some respects, applicable. It teaches you, among other things, that, in the view of Jehovah, spiritual blessings are the most valuable. They are then truly most valuable. But do we prize them above all temporal good things? Do we love Christ supremely—are our affections set on things above?

O remember “the things that are seen are temporal; but the things that are unseen eternal.” We shall soon have done with the things of this world. Its pleasures, riches, honours, its cares, anxie-

ties, and employments, we shall leave; and eternity, vast, boundless eternity will receive us. Through those ceaseless ages we shall be comforted in heaven, or tormented in hell, according as we have accepted or rejected the message of the Gospel. He that believeth and is baptized shall be saved; he that believeth not, shall be damned.”

Beloved hearers, may none of you know by painful experience the intensity of those sufferings which the righteous God will inflict on those who reject the Saviour; but exercising repentance towards God, and faith towards our Lord Jesus Christ, may you be prepared to participate in all the felicity of heaven. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City. Amen.

For the Am. Baptist Magazine.

JOURNEY TO THE FALLS OF NIAGARA.

LETTER VI.

NIAGARA.

“The thoughts are strange, which crowd into my brain,
While I look upward to thee. It would seem
As if God poured thee from his hollow hand,
And hung his bow upon thy awful front,
And spoke in that loud voice which seemed to him
Who dwelt in Patmos for his Saviour's sake,
The sound of many waters; and thy flood
Had bidden chronicle the ages back,
And notch his centuries in the eternal rocks:
Deep calleth unto deep. And what are we,
Who hear this awful questioning? O what
Are all the stirring notes that ever rang
From war's vain trumpet, by thy thundering side?
Yea, what is all the riot man can make
In his short life, to thy unceasing roar!
And yet, hold babblers, what art thou to Him!
Who drowned a world and heaped the waters far
Above its loftiest mountains? A light wave,
That breaks and whispers of its Maker's might.”

Niagara Falls, Aug. 1824.

Dear Sister,

When I first read and admired these beautiful lines, I had no idea that I should be at this time within hearing of the stupendous water-falls which they so sublimely describe. But so it happens.

And my visit to this place will afford me some of the most delightful recollections to the end of my days. It is generally the case, that we anticipate more pleasure from new objects than we are permitted to realize. But our visit at the Falls of Niagara has formed a happy exception. Just before we approached them we were indeed fearful, that our expectations had been raised too high, and that we might experience something like a feeling of disappointment. No sooner, however, did they open on our sight, and fill our ears with the loud and continuous noise which they perpetually send forth, than we were surprised and gratified beyond measure. We found that the half had not been told us; and returned to our lodgings with the conviction, that no description however powerfully written, can produce a just impression of the greatness and sublimity of these objects.

Having made these remarks, you will expect nothing more from me, than a very imperfect sketch of the wonderful scenery which now attracts our attention, and excites the most profound interest in our feelings.

I scarcely need remind you that Niagara River, which is about 35 miles long, forms a communication between Lake Erie and Lake Ontario. The Falls are on this river, and nearly half the distance between the two Lakes. About a mile above the precipice the waters of Niagara are divided by Goat Island into two channels; and the channel on the eastern side is also divided by another small island. You will of course perceive that there are three distinct cataracts. Their width taken together is three fourths of a mile. One of these descends perpendicularly 142 and another 160 feet. I feel myself utterly incapable of describing the emotions which we all felt while from different positions we gazed in silent astonishment at the pon-

derous mass of waters which are forever rolling into the depths below. The rainbows occasioned by the spray, refracting the rays of light, are sometimes unspeakably beautiful. We repeatedly saw two of these splendid arches at a time, displaying richer and brighter hues than we ever beheld after a summer shower.

On the morning after our arrival we descended the ladder which has been erected on the American side of the river, for the accommodation of travellers and visitors. And although a sight of the chasm below produced a sensation of giddiness, and we suffered the inconvenience of being completely drenched with the spray, yet it was at the foot of one of these cataracts, while looking upward, we had a more correct idea of their great height, and of the amazing body of waters which are every moment rushing over the precipice; and while we actually felt the ground trembling beneath us, that we experienced those sublime impressions, which in this life probably we shall never feel again.

This forenoon was spent in an excursion into Canada. A person should have some resolution and self possession to venture over the river. The boat is exposed to a very strong current; and it requires considerable skill to steer it safely among the rocks and eddies which are on the opposite shore. As the wind came in the direction from the Falls, we were again immersed in the vapour which ascends from them, and when we landed we had the toil of ascending the banks on the British side, which are perhaps 300 feet high. But we were amply compensated for all our anxiety and toil. We had attained a situation in which we had a complete view of the Falls. We approached near the brink of the largest of these cataracts; and by laying ourselves at full length on the Table Rock with-

out any apprehension of danger, we looked down on the frightful precipice beneath, and were filled with admiration and awe at our great Creator's works. No person should ever think of returning from the Falls of Niagara, until he has at least been on the Table Rock. It is there he will see at once, and to the best advantage, the greatest natural curiosities in the world.

Every thing here is on a magnificent scale. The banks on each side of the river as far as the eye can reach, rise perpendicularly to the height of 300 feet. You may form some idea of the sound of these waters, when you are told that in a clear atmosphere and with a fair wind it is heard at the distance of 45 miles. And you will believe me when I state, that although the hotel at which we stay is at a considerable distance from the Falls, and is a large building, yet in the night I frequently felt my bed shake under me. This was owing no doubt to the concussion given to the surrounding earth by the fall of this vast flood.

The Rapids, of which I have yet taken no notice in my letter, are almost as interesting to a spectator as the Falls themselves. They commence about a mile above, and their descent in that distance, is said to be 57 feet. There is a combination of sublimity and beauty in the Rapids which cannot fail of affecting every one agreeably who takes the least pleasure in the works of nature. I could have sat and looked upon them all the day, without any feeling of weariness. The waves rising and falling—meeting and receding—now lashing each other into foam; and now courting together and moving on peaceably together—in some parts of the channel rushing forward with a turbulent noise at the rate of 15 miles an hour—and in other parts gliding gently and silently along—is a scene which cannot be witnessed without calling forth those vari-

ed and successive emotions of wonder, admiration and delight, which are sometimes felt, but cannot be expressed.

When I left home I was fully determined to go under the Falls. But when this was proposed by two of the party, some of our good friends considered the attempt so presumptuous, and were so sure if we went they should never see us again alive, that we relinquished our purpose. I have therefore nothing to tell you of hair breadth escapes; or of the almost unearthly sights and sounds which those can relate who have fearlessly penetrated the inmost recesses of the awful water cavern of Niagara. You will however find an account in the "United States Literary Gazette," of this somewhat hazardous enterprise, made by two gentlemen last summer. It is written with uncommon power and beauty, and will convey to you an impression of the sublime scene beneath the Falls, inexpressibly better than any thing which could have come from my pen.

The writer would, in this place, take the liberty of introducing an extract from the very able communication to which he refers.

"It is a general impression, that, to go under the falls, we must walk upon the level, where they spend their fury, and within arm's length of the torrent; but it is not so; our path lies upon the top of a bank at least thirty feet above the bottom of the abyss, and as far in a horizontal line from the course of the falls, and close under the immense rock which supports them. This bank overhangs us, as one side of an irregular arch, of which the the corresponding side is formed by the sheet of water; and thus, instead of groping our way at the foot of a narrow passage, we stand mounted in a stupendous cavern.

On a fine morning in August last, soon after sunrise, I set out with a friend and a guide to visit this sublime scene. The first thing to be done, after descending the tower of steps, is to strip ourselves of all clothing, except a single covering of linen, and a silk handkerchief tied tight

over the ears. This costume, with the addition of a pair of pumps, is the court-dress of the palace of Niagara.

We passed about fifty rods under the Table rock, beneath whose brow and crumbling sides we could not stop to shudder, our minds were at once so excited and oppressed, as we approached that eternal gateway, which nature has built on the motionless rock and the rushing torrent, as a fitting entrance to her most awful magnificence. We turned a jutting corner of the rock, and the chasm yawned upon us. The noise of the cataract was most deafening; its headlong grandeur rolled from the very skies; we were drenched by the overflowings of the stream; our breath was checked by the violence of the wind, which for a moment scattered away the clouds of spray, when a full view of the torrent, raining down its diamonds in infinite profusion, opened upon us. Nothing could equal the flashing brilliancy of the spectacle. The weight of the falling waters made the very rock beneath us tremble, and from the cavern that received them issued a roar, as if the confined spirits of all who had ever been drowned joined in an united scream for help! Here we stood,—in the very jaws of Niagara,—deafened by an uproar, whose tremendous din seemed to fall upon the ear in tangible and ceaseless strokes, and surrounded by an unimaginable and oppressive grandeur. My mind recoiled from the immensity of the tumbling tide; and thought of time and of eternity, and felt that nothing but its own immortality could rise against the force of such an element.

The guide now stopped to take breath. He told us, by hallooing in our ears at the top of his voice, "that we must turn our heads away from the spray when it blew against us, draw the hand downwards over the face if we felt giddy, and not rely too much on the loose pieces of rock." With these instructions he began to conduct us, one by one, beneath the sheet. A few steps farther, and the light of the sun no longer shone upon us. There was a grave-like twilight, which enabled us to see our way, when the irregular blasts of wind drove the water from us; but most of the time it was blown upon us from the sheet with such fury that every drop seemed a sting, and in such quantities that the weight was almost insupportable. My situation was distracting; it grew darker at every step, and in addition to the general tremor with which every thing in the neighbourhood of Niagara is shuddering, I could feel the shreds and splinters of the rock yield as I seized them for support, and my feet were continually slipping upon the slimy stones. I was obliged more than once, to have recourse to the prescription of the

guide to cure my giddiness, and though I would have given the world to retrace my steps, I felt myself following his darkened figure, vanishing before me, as the maniac, faithful to the phantoms of his illusion, pursues it to his doom. All my faculties of terror seemed strained to their extreme, and my mind lost all sensation, except the sole idea of an universal, prodigious, and unbroken motion.

Although the noise exceeded by far the extravagance of my anticipation, I was in some degree prepared for this. I expected too, the loss of breath from the compression of the air, though not the suffocation of the spray; but the wind—(the violence of the wind exceeding, as I thought, in swiftness and power the most desolating hurricane)—how came the wind there? There, too, in such violence and variety, as if it were the cave of Æolus in rebellion. One would think that the river above, fearful of the precipice to which it was rushing, in the folly of its desperation, had seized with giant arms upon the upper air, and in its half-way course abandoned it in agony.

We now came opposite a part of the sheet, which was thinner, and of course lighter. The guide stopped, and pointed upwards: I looked—and beheld the sun, "shorn of his beams" indeed, and so quenched with the multitudinous waves, that his faint rays shed but a pale and silvery hue upon the cragged and ever humid walls of the cavern.

Nothing can be looked at steadily beneath Niagara. The hand must constantly guard the eyes against the showers which are forced from the main body of the fall, and the head must be constantly averted from a steady position, to escape the sudden and vehement blasts of wind. One is constantly exposed to the sudden rising of the spray, which bursts up like smoke from a furnace, till it fills the whole cavern, and then, condensed with the rapidity of steam, is precipitated in rain; in addition to which, there is no support but flakes of the rock, which are constantly dropping off; and nothing to stand upon but a bank of loose stones covered with innumerable eels.

Still there are moments when the eye, at one glance, can catch a glimpse of this magnificent saloon. On one side the enormous ribs of the precipice arch themselves with Gothic grandeur more than one hundred feet above our heads, with a rottenness more threatening than the waters under which they groan. From their summit is projected, with incalculable intensity, a silvery flood, in which the sun seems to dance like a fire-fly. Beneath, is a chasm of death; an avil upon which the hammers of the cataract beat with unsparing and remorseless might.

We had now penetrated to the inmost recess. A pillar of the precipice juts di-

rectly out into the sheet, and beyond it no human foot can step, but to immediate annihilation. The distance from the edge of the falls to the rock which arrests our progress, is said to be forty-five feet, but I do not think this has ever been accurately ascertained. The arch under which we passed, is evidently undergoing a rapid decay at the bottom, while the top, un-
wasted, juts out like the leaf of a table. Consequently a fall must happen, and, judging from its appearance, may be expected every day; and this is probably the only real danger in going beneath the sheet. We passed to our temporary home, through the valley which skirts the upper stream, among gilded clouds and rainbows and wild flowers, and felt that we had experienced a consummation of curiosity; that we had looked upon that, than which earth could offer nothing to the eye or heart of man more awful or more magnificent." O. W.

On the whole, our visit in this place has been one of peculiar interest. Besides the enjoyment we have felt in a contemplation of the wonderful works of nature, we have been gratified with the society around us. The regulations which our host has established are good; and the visitors for the most part are distinguished for their politeness and intelligence. We have met with some pious individuals here, with whom, in religious conversation, we have experienced much pleasure. On the evening of our arrival, I was waited upon by a gentleman from Boston to re-

quest that I would preach on the Sabbath. With this respectful solicitation I readily complied. After I had left the supper table on Saturday evening, it was announced that I should preach twice the next day. And it was a very gratifying circumstance to see every boarder in the house, including gentlemen and ladies from different parts of the United States, and of different denominations, attending publick worship. I delivered to them two practical discourses, and have reason to believe they were not unkindly received. The people are not well supplied with preaching at the Falls. They have only publick worship every other Sabbath; and then they have a Presbyterian preacher in the morning and a Universalist in the afternoon. I trust the day is not far distant when the inhabitants of this village will be supplied with the constant preaching of the word. They hear indeed the voice of him that sitteth upon the flood; and it continually proclaims to them his eternal power and Godhead. But they need to hear more frequently the sound of that blessed Gospel which bringeth life and immortality to light.

I am,
Yours, &c.

LINES ON DEATH.

Messrs. Editors,

I send for insertion in your Magazine what seem to me some of the most affecting and pious lines ever written in the immediate prospect of death. The author was Richard Langhorne, an English Lawyer, who was unjustly convicted and executed in the time of Charles II. for the alleged crime of high treason. It is entitled, "The Affections of my Soul after Judgment given against me in a Court of Justice upon the Evidence of False Witnesses." "It is," says the Quarterly Review from which I extract it, "a most singular and passionate production. A poem it must be called, though it is not in verse, but with such an arrangement of the lines as is usual upon monuments. In that arrangement only it resembles the lapidary style, not in antithetic turns, epigrammatic points, or any artifices of composition. His feelings were too much exalted for these, and his soul too full. Perhaps there is not in this or any other language a poem which appears to have flowed so entirely from the heart." B.

'Tis told me I must die.

O happy news!

Be glad, O my soul,

And rejoice in Jesus thy Saviour.

If He intended thy perdition

Would He have laid down his life for thee?

Would He have expected thee with so much patience,
 And given thee so long a time for penance ?
 Would He have called thee with so much love
 And illuminated thee with the light of his Spirit ?
 Would He have drawn thee with so great force,
 And favoured thee with so many graces ?
 Would He have given thee so many good desires ?
 Would He have set the seal of the Predestinate upon thee,
 And dress'd thee in his own livery ?
 Would He have given thee his own cross,
 And given thee shoulders to bear it with patience ?

' It is told me I must die.
 O happy news !
 Come on, my dearest soul,
 Behold thy Jesus calls thee !
 He prayed for thee upon his cross ;
 There He extended his arms to receive thee,
 There He bowed down his head to kiss thee ;
 There He cried out with a powerful voice,
 Father, receive him, he is mine ?
 There He opened his heart to give thee entrance ;
 There He gave up his life to purchase life for thee,

' It is told me I must die.
 O happy news.
 I shall be freed from misery,
 I shall no more suffer pain,
 I shall no more be subject to sin,
 I shall no more be in danger of being damned,
 But from henceforth
 I shall see and I shall live,
 I shall praise and I shall bless,
 And this I shall always do,
 Without ever being weary
 Of doing what I always am to do.

' It is told me I must die.
 O what happiness !
 I am going
 To the place of my rest ;
 To the land of the living ;
 To the haven of security ;
 To the kingdom of peace ;
 To the palace of my God ;
 To the nuptials of the Lamb ;
 To sit at the table of my King ;
 To feed on the bread of Angels ;
 To see what no eye hath seen ;
 To hear what no ear hath heard,
 To enjoy what the heart of man cannot comprehend.

O my Father,
 O thou the best of all fathers.
 Have pity on the most wretched of all thy children !
 I was lost, but by thy mercy am now found :
 I was dead, but by thy grace am now raised again :
 I was gone astray after vanity,
 But am now ready to appear before thee.
 O my Father,
 Come now in mercy and receive thy child !
 Give him the kiss of peace,
 Remit unto him all his sins,
 Clothe him with thy nuptial robe,
 Receive him into thy house,
 Permit him to have a place at thy feast,
 And forgive all those who are guilty of his death.'

COLONIZATION SOCIETY.

The African Repository and Colonial Journal. Published by order of the Managers of the American Colonization Society. Nos. 1, 2, and 3, for March, April, and May, 1825.

A considerable time has now elapsed since the Colonization Society presented its claims to the favourable notice of the publick. Its object has been canvassed with considerable attention; and, if we mistake not, it has gained by every discussion. The time has now arrived when it is able to show something as the result of its labours, and we greatly err, if that result will not gratify the patriot and the philanthropist. We believe that we shall discharge a duty not only to the Society, but to our readers, in devoting a few of our pages to a concise exhibition of its claims and of its success.

It must frequently have occurred to every thoughtful American citizen, that slavery is diametrically at variance with the principles of our constitution. This variance has become more and more glaring with every year that has elapsed since the declaration of our independence. Publick opinion has been setting more and more strongly against it, and every change which has been made since that time in the laws of any State on this subject has so far as we recollect, been in favour of the slave. In the northern States slavery has been either entirely abolished, or a time not far distant assigned by law as the period of its abolition. The importation of slaves has been prohibited by the laws of the United States into any part of our dominion, and the slave trade has been constituted piracy. And what is of more importance, we believe that the publick sentiment in the northern States, (with that at the south we are not acquainted,) would fully justify the putting of this law into rigorous execution. At the south the slaves are universally better

treated than formerly. Indeed, in spite of all that has been said to the contrary, we are fully convinced that they are generally well clad, sufficiently well fed, and pretty kindly treated. And in addition to all this, a disposition is becoming prevalent to furnish them with the means of moral, if not of literary instruction.

Whilst these changes show how inconsistent slavery is with the genius of our government, and therefore show that in process of time either one or the other must fall; they also show that the evil is becoming on the part of the slave far more tolerable. We rejoice for the cause of man that it is so. But we cannot allow ourselves to be blinded to the fact that slavery is an evil, and at present by far the most alarming one that overhangs our beloved country.

It is an evil to the *slave holder*. The moral evils which are its constant attendants are too numerous, and would require too expanded an illustration to be noticed here. With regard to its political evils, only two remarks need be made. 1st. It is nourishing in the very bosom of our country, a vast mass of physical power deeply hostile to the government, and easily excited against it; and secondly, it completely excludes from a community the middling class of citizens, that portion of men who unite intelligence with muscular strength—the farmer, the mechanic, and the manufacturer—the men on whom such a government as ours must always rely for prosperity in peace, and for defence in war.

When we think of these things we cannot look forward to the future destiny of our southern States without the most anxious foreboding. In many of them the black is vastly more numerous than the white population; and what deserves distinctly to be remarked, it is much more rapidly increasing. There is thus a mighty physical

power becoming every year more formidable, and which is allied to us by no sympathies of blood nor community of right. Now human efficiency consists in the combination of intellectual with physical force. Neither can operate changes without an union with the other. And where society is composed of two classes which can never amalgamate, and whose interests are decidedly opposite, of which the one possesses already the physical power, it only remains for that one to acquire sufficient intelligence to produce a combined effort, and an entire revolution must ensue.

Such seems to us the condition of our brethren at the South. The whites, inferior in physical force, are masters solely by virtue of their superior intelligence. But this intelligence is already at its maximum. By this we mean that no increase of it could give them any additional security. On the contrary, the negroes, as we have said before, are becoming more numerous, and are also inevitably becoming better informed. Where there is a common language spoken, and so many slaves are employed in the domestic labour, it cannot be otherwise. Indeed this fact is not, we believe, questioned by any accurate observer. It seems to us from these considerations evident, that the time must come, unless Providence avert it, when some radical alteration *must* be made in the foundation of the social edifice in the slaveholding States. We dare not express our fears fully on this subject. We feel as though we were treading on a slumbering volcano. We gladly turn from it.

But still more, slavery is to the planter a *pecuniary* evil. This might be well expected a priori. We can never believe that under the government of a holy Providence, a moral wrong should in a series of years produce a political advantage. And such has experi-

ence found to be the fact. Man, used simply as a drudge, is a far less profitable animal than many of the brute creation. And man, in a state of freedom, where all his faculties are called into action, and all the motives with which God has endowed him, are exerting upon him their full and unbiassed operation, is a far more profitable mechanical agent, than man when scarcely any thing more than a mass of bone and muscle and sinew. Or, to place it in one other point of light: the slaveholder is obliged to incur all the expense of rearing the slave, both the mother and the infant, the risk of death before he arrives at the age for labour, to support him while able to work, and when sick, or feeble, or aged, he is unable. Now wages which would enable men to do this for themselves, would be as much as the working classes of society in any country generally expect or receive. And the difference to the master from this change of arrangement is, that the moral effect of having this responsibility resting upon themselves, makes men more industrious, faithful, and enterprising. In other words, for the same money you procure more labour, and that labour more faithfully performed.

But we have enlarged on this subject more than we originally intended. It will not, we presume, be denied that slavery is an evil. And besides this, the existence of a free black population in this country is an evil. Their colour, of necessity, interposes a line of separation between them and ourselves which can never be removed. The road to honourable employment will probably never be open to them. The healthful moral stimulants which operate upon the better feelings of the heart are excluded from their motives to action. Hence they will always feel degraded and depressed, and will generally continue immoral.

To alleviate these evils so far as it is in the power of man to alleviate them, it seems necessary to provide a place to which free blacks may resort, where they may establish a government for themselves, and where they may enjoy all the blessings of freedom and equality, and also a place where such slaves may be located, as their masters may choose to emancipate; for it is manifest, that to emancipate them in any great numbers, and leave them in this country, would be cruelty to them and most injurious to society.

To accomplish these objects has been the design of the American Colonization Society. They have purchased of the natives a valuable tract of country in one of the most healthy and desirable situations on the African Coast. They take out none but those who are willing to go, and from those who are willing they select only those who are well recommended. The Colony, by the last accounts, consists of about 400 individuals, who are happy and contented, and all highly pleased with the prospects which their present situation spreads before them. The experiment has thus far, it must be confessed, been conducted upon a small scale: but it has been carried far enough to make these things sufficiently evident. 1st. That free blacks will be willing to embark for the Colony in as great numbers as the interests or the resources of the society will allow them to be received. 2d. That those who have gone have found the climate healthy, and are both contented and pleased with the change. 3d. That no obstacle exists to their forming a powerful and happy community in the land of their fathers, where they may enjoy the most inestimable of earthly blessings, freedom and respectability.

The objects which we hope to see accomplished by the exertions of this Society are the following.

1st. We hope to see a thriving Colony established at Liberia which shall be gradually strengthened by the emigration of people of colour from this country, until it shall be able to establish and maintain a separate and independent government, under laws similar to those of the United States.

2. We hope that this will become the permanent abode of our coloured population. When we say this, we wish it to be understood, that we have no idea of ever coercing any one to emigrate thither. This community owes an honest black man a living here as well as a white man; and no one should remove but of his own voluntary choice. But we do believe that the Colony at Liberia will soon present such advantages to settlers, that every coloured man of suitable age who wishes well to his children, will be anxious to remove thither.

3. We believe that the arrangements of the Colonization Society will tend to hasten the emancipation of slaves. Many slave owners from principle, and others from conviction of interest, would now willingly manumit their slaves, if they could do it legally, or with safety to society. By removing such of them as are willing to return to the land of their fathers, this object may be accomplished.

4. We look to the establishment of the Colony at Liberia as one most important link in the chain of events which will in the end abolish the slave trade. A few such Colonies as those at Sierra Leone and Liberia, scattered along the coast, besides furnishing harbours for our cruisers, and an asylum for recaptured negroes, would very soon so elevate the character of the natives on the coast, and so irresistibly convince them in what their true interest consisted, that the slave trade would cease, not because the whites were too good to purchase their fellow men, but

because the negroes were too good and too wise to sell them.

And, lastly, we look at this Society as really engaged in the great work of evangelizing Africa. A large portion of the emigrants are pious. Two churches, one a Methodist and the other a Baptist, have been already established there, and we believe both are in a flourishing state. Sunday and day schools are in successful operation. A revival of religion has been enjoyed in the colony, and about 30 persons have been the fruits of this work of grace, who at the last advices adorned their profession by a consistent conversation. One native heathen has been baptized on profession of his faith. These things look most encouragingly to the friend of missions. From these settlements Missionaries will go out in all directions, and under more favorable auspices than ever Missionaries went abroad among the heathen since the days of the Apostles. And thus slavery, one of the direst effects of man's apostacy, and one of the most awful scourges with which any portion of our race was ever visited, may be the very means which Omniscient Wisdom shall employ to evangelize Africa, and to evangelize it with greater rapidity than any other portion of the heathen world.

We close these remarks with a letter lately received in Richmond, from Rev. Lott Carey, the coloured clergyman of the Baptist Church at the colony: a young man of whom every one who has known him, has spoken in the most respectful manner.

Monrovia, Liberia, (Africa),
April 4, 1825.

Very dear Brother,

I have a short but very interesting communication to make to you. The 13th of March being the Lord's day, was blessed to us as a day of good news from a far

country.* Early in the morning the church met to hear the relation of a poor heathen, who was led to believe that God, for Christ's sake, had pardoned his sins. His name is John—he came all the way from Grand Cape Mount, about eighty miles, down to Cape Mesurado to be baptized, having heard that here was a people who believed in Christ and practised baptism. He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. During his continuance there, he got about 3 months schooling and it was so ordered that he made an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any questions:—

“When me bin Sa'lone—me see all man go to church house—me go too—me be very bad man too—suppose a man can cus [curse] me—me can cus in too—suppose a man can fight me—me can fight in too.—Well, me go to church house—the man speak, and one word catch my heart (and at the same time laying his hand on his breast)—I go to my home—my heart be very heavy—and trouble me too—night time come—me fear me cant go to my bed for sleep—my heart trouble me so—something tell me go pray to God—me fall down to pray—no—my heart be too bad—I cant pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all turrer [other] man—God be angry with me—soon I die—suppose man cus me this time—me cant cus him no more—suppose man fight me—me cant fight him no more—all the time my heart trouble me—all day—all night me

* It was on this day that the Hunter arrived with 60 colonists from America.

cant sleep—by and by my heart grow too big, and heavy—think to-night me die—my heart so big—me fall down this time—now me cau pray—me say Lord—have—massoy. Then light come in my heart—make me glad—make me light—make me love the Son of God—make me love every body.”

This is his own relation, without being asked any questions; and I have no time now to give you either the questions or answers. He appeared to be strong in the faith of the Son of God—he received his impressions about three years ago at Sierra Leone; and while there he got the knowledge of his letters. After about three month's advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He, however, took along with him a spelling-book, and he continued praying and trying to spell—and providentially, one of the men belonging to our settlement, was on a trip up there in a boat—the boat got lost, and he himself carried ashore by the waves, and fell into the hands of this native man John, who treated him with a great deal of hospitality; and all he charged or asked him was a Testament, which he fortunately had, and gave him. It would seem in the course of events as if he was sent there on purpose to carry the word of God to this man. Since that time, which has been about a year ago, he learnt to read the Bible without any teacher except the Spirit of God. He has learnt to read middling correctly—and he has read and meditated on the different subjects of religion, until he found it was his duty to be baptized, when he came down to our place for that purpose, and gave the relation which I have given you above. I must now say, what was I, that I could withstand God—but I thought, in order for a more publick notice of his baptism, it

was best to postpone it till the next Lord's day, which was the 20th, and was a day which should ever be remembered on Cape Mesurado. In the morning the Native Sunday School met, and your valuable presents of clothes,* books, &c. were opened and laid before the children, with tears of gratitude to God, and thanks to you. Our teachers and assistants set to, and in a few minutes the face and appearance of our school was changed—having 18 boys neatly dressed, and wearing every appearance of civilized and improved children. When we turned out our school and marched them through our streets, and returned them to church, it appeared to me as if the restoration and salvation of this ruined and degraded people had commenced. After preaching in the morning, I baptized the native man John, and after preaching in the afternoon we had the honour to break bread, in the house of God, with our newly arrived brethren from America, and our newly baptized brother. I need not tell you, for you know it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, gave him an extra suit of clothes, gave him 14 bars,† and he went on his way rejoicing. We also gave him three Bibles and two hymn books.

The health of the settlement is as much as common. Improvements would have been very great, provided the inhabitants could have procured nails, lumber, &c. Our meeting-house indeed is obliged to remain entirely still, for the want of nails, boards, &c.

Very respectfully, yours,

LOTT CAREY.

* A part of the clothes, &c. were sent by Mr. Benjamin Brand, and a number of Presbyterian ladies of Richmond, Va.

† A bar in the Colony at present, is equal to 75 cents in money.

REMARKS

Upon the "Third Report of the United Domestick Missionary Society" of New York, 1825.

The perusal of this Report has afforded us a high degree of pleasure. The judicious manner in which the Trustees have appropriated the funds of the society deserves unqualified approbation. We have no doubt they will soon see the rich and lasting fruits of their well directed liberality. We have long been convinced that the wandering kind of service in which many missionaries have been employed was not calculated to do the best good. Here and there a pious christian may be comforted, and a sinner converted by these occasional labours; but it is not to be expected in the nature of things that the inhabitants of a town or district can be substantially benefitted by one or two discourses from the lips of a stranger, who has no sooner delivered his message than he travels on to some other destitute settlement. Hence it happens in sections of country where itinerant ministers have been occasionally employed for years, that you may pass through one flourishing town after another, without seeing one Church or meeting-house as the consequence of their labours.

We would by no means insinuate that this want of success is attributable to the Missionaries; it may more easily be traced to the system under which they have acted.

With these facts before them the "United Domestick Missionary Society" have in our humble opinion taken the lead in effectual measures for the permanent support of the christian ministry among the thinly scattered inhabitants of our own country.

The following statements deserve the serious attention of every

man who has the least direction in Missionary operations.

"Our system is so simple, so economical, so efficient, that the least offering to increase our funds is big with the greatest results. Except in peculiar cases, our Missionaries are supported for one whole year, some upon fifty-dollars, many upon seventy-five dollars, few upon more than one hundred dollars. This is performed by leaving to the towns and congregations helped, the selection of their own ministers, and by adding our gift to what their utmost efforts can effect for his temporal maintenance. Abandoning the system of itineracy, which is comparatively very expensive, and obviously little effectual, this society seeks to build up permanent Churches which the Lord Jesus Christ may inhabit. It has been found to be the result of experiments made upon a large scale by the Connecticut Missionary Society, and the Board of Missions of the General Assembly of the Presbyterian Church in the United States, (of both of which institutions, we would speak with due veneration,) that to send a minister to itinerate through a destitute region, is like carrying a petty stream into the parched desert. It quenches for a moment the thirst of a few, and like a summer brook, disappoints the hope of the many, who with eyes anxious as Hagar's, pant after the living fountain."

"Influence is the growth of time; character, a matter of acquisition. The minister who does not take his place among the daily operating causes of improvement, ought not to hope to be regarded with the affection which converts bear to their spiritual parent, and with the honour with which the Church militant and triumphant greet him who builds a resting place for the ark of the Lord. It is, therefore, with deliberate purpose, and after much observation, that this Society has resolved to employ, for the most part, only those ministers who desire to settle, who go to their several locations with the devotion with which their brethren go upon a foreign mission, with the intention of being faithful unto death. Whether the undertaking be to build up a Church in city or village, or new peopling a county, or on the frontier of the howling wilderness, we desire that our missionaries should go, with a mind averse from change—praying that God

will enable them to hold fast what they gain, until a little one becomes a thousand, and a weak one a strong nation."

Actuated by these views the Trustees of this Society have employed during the past year 123 Missionaries, by which they have aided 150 churches. It is stated in their report that at the expense of about \$11,000 the gospel has been preached to eighty thousand persons, and they have reason to believe that more than six hundred souls have been converted.

When a man of judgment has been engaged as a Missionary for several years, we think that his views, arising from personal observation and experience, are entitled to much respect.—The following are the sentiments of a minister who has devoted several years in preaching to the destitute in Missouri and Illinois.

"I also think there is a radical defect in most of our domestic missionary societies. Every minister is not qualified for a missionary. The idea that men of ordinary talents can do more good in a new country than in an old one, is altogether incorrect. The Holy Spirit was pleased to make use of a Paul as the chief Apostle among the Gentiles. But I refer more particularly to those societies that send out missionaries for only a few months. Ordinarily speaking, the money given to support them is lost. By the time they have entered their field, and have become so acquainted with the habits of the people, that they are qualified for usefulness, their term of service expires. No missionary succeeds them for years, and all good impressions are effaced. Thousands and thousands of dollars have been actually thrown away for want of more systematic efforts. The funds of small societies, I think, might be more usefully employed by becoming auxiliary to a parent institution. The experience of six years has fully convinced me that it does comparatively no good for a missionary to ride through a new country but once."

"Every missionary should have a definite field, and should be employed for at least a year, unless he is residing upon missionary ground. And, indeed, much care should be taken to select those men that are willing to enlist for life, if there is a prospect of their being useful. Those that go among the heathen go for

life, and it is a wise regulation. Domestick missionaries should have the same spirit and zeal. It is truly a strange anomaly, that missionaries should be willing to die in heathen lands for the cause of Christ, and none willing to die to promote the same glorious cause in their own. Is there no defect here? I have been led to make these remarks, because for six years past not a missionary that has visited these western states could be persuaded to locate himself in this field of usefulness. Several settlements and infant churches used their efforts to retain them, but all was in vain; it was too great a sacrifice to live in a new country, or the support that was offered them was not sufficient. This has disaffected many against eastern missionaries, and been of no small injury to many churches."

"Had domestick missions been as popular and as well regulated as foreign missions, some of these young men might have tarried with us. Surely a new impulse must be given to missions, and some new mode of operation adopted, or the western part of our country must be given up to the enemy."

If no other happy effects had followed the location of missionaries than what have been witnessed at Lockport, N. Y. the Trustees would be justified in steadily pursuing the same measures. We think the following letter giving an account of a revival of religion in that place, cannot but be interesting to all who love our Lord Jesus Christ. It is dated Lockport, Niagara Co. N. Y. Jan. 31, 1824.

"Providence has uniformly smiled on every effort, however feeble, to promote the cause of Christ in this village. The Society is in a flourishing condition, and an unbroken chain of propitious circumstances have conspired to render it so; such as the liberality of the people in supporting the gospel, the number and character of the church collected from so many churches in this country and of Europe, the remarkable coincidence of sentiment, and warmth of brotherly love, the harmony that has without exception existed between different denominations, and above all, the precious revival of religion which we have enjoyed for the last two months, and do still enjoy."

"Of this revival you will wish to have some account. About 13 months since (as an earnest of good things to come) there was a manifest reviving of the work of grace in the hearts of God's people, and they seemed for a time to be awaking to a sense of their duty, but again they

relapsed, and became, in the course of the summer, more stupid than ever. In the autumn, however, some individuals began, one after another, to be aroused from their criminal lukewarmness, and from the first of November up to the present time, there has been such a movement among them as I never witnessed in any church before. You will not wonder that in a place like this there should be grievous backsliders, nor that a work of God's spirit should cause such to tremble. Not only these, however, but even the most exemplary and consistent professors have been shaken and sifted. Many of them have been thrown into darkness for days, and finally have experienced light and joy which resembled the exercises of a new convert in his earliest love."

"If we could say nothing more of this revival than of its effects in the church, and among backsliders that had never before united with us, it has produced such unity and brotherly affection, and such an increase of prayer, and of effort for Zion's prosperity, as would lay us under everlasting obligations to the God of all grace. But this is not all. There is a great excitement among impenitent sinners. We have heard and do still hear persons inquiring what they should do to be saved. We have heard of ten in a week, for the first time, venturing to express a hope that their peace was made with God. And we now hear them pray, and hear them tell to others what God has done for their souls. Blessed are the eyes that see those things which we see."

"I have not room to go into particulars, but I would mention that two individuals have publicly renounced infidel principles, which they once embraced; nor must I omit to note that God has put the seal of his approbation on the Sabbath School, in which three teachers and at least twelve scholars are already indulging the hope of pardon.—Weekly meetings for prayer and conference are held by the brethren of the church in four school districts from two to five miles round us, and these have already been crowned with a blessing in extending the good work of grace. We cherish a confident expectation that this work of the Spirit of God will spread into the little churches about us, and that this wilderness will soon bud and blossom as the rose."

"You have probably received our tribute of 'thanksgiving,' (\$20) and I mention this, in connection with the foregoing, as we cherish the hope that soon we shall be able to refund all the money paid by your Board, which will show not only that we have not forgotten our benefactors, but also how much good may be

effected by the pecuniary aid of which you are the almoners. The debt of gratitude due from this people, to the Society, will not soon be cancelled."

In closing our remarks, we would express a hope that the subject of assigning to Missionaries more limited fields of action will occupy the most serious attention of those to whom is committed the management of our Missionary Societies. We know it is next to impossible for any Board of Trustees to satisfy all who may request their aid. But the difficulty which this consideration may occasion, will, in a great degree, vanish when they remember that they are not appointed to office to meet the wishes of every one, but faithfully and sacredly to appropriate to the best of their judgment the monies which have been intrusted to them for the support of the gospel among the destitute. Let no man shrink from the responsibility of performing his duty, whatever may be the result to himself. Should this course be undeviatingly pursued, we believe that in a few years it would be difficult for a person to pass through new villages and towns which are constantly rising up, without being able to point at some neat places of worship, and saying, these edifices owe their existence, and these churches their prosperity to the timely and liberal aid of Societies which are established for the support of Domestic Missions.

LITERARY NOTICES.

Lincoln & Edmands' Pronouncing Bible.

We have lately examined with peculiar pleasure a new and stereotyped edition of the Bible from the press of Lincoln & Edmands. As a specimen of typography it may be ranked with the neatest works of its kind, and is, in every

respect creditable to American art. But its special excellence consists in this, that it renders the Bible a standard of pronunciation. Where it is probable any mistake could occur, both the proper and common names are accented, the power of the vowel sounds marked, and the proper names are, to prevent the possibility of error, divided into syllables. Besides this, where an unusual word occurs, its sound is expressed at the foot of the page. And while all this is done with the most commendable minuteness, the page is not in the least disfigured, but is, on the contrary, remarkably beautiful.

The usefulness of such a work must appear to every one. No book is so much read as the Holy Scriptures, and none in ordinary circulation contains so great a number of proper names. Hence to read it acceptably, either in the family or the pulpit, the assistance of an arrangement of this sort is particularly needed. When audiences are at all critical, we have frequently known a minister of respectable attainments establish a character for decided ignorance by two or three gross errors in pronunciation. By the use of such an edition as this, this evil at least would be prevented.

But it is not ministers alone to whom this work may be of decided advantage. To pronounce one's own language barbarously is always considered a manifest proof either that our early education has been neglected, or that we have not been accustomed to associate with well informed men. Either of those stigmas we all desire to avoid, but we are not all willing to search out from Walker's Dictionary every word concerning whose pronunciation we stand in doubt. To all such persons, and we know not but we should rank ourselves among their number, it may be consoling to reflect that this work has, with great assi-

duity and accurateness, been done already for them by Mr. Alger, the editor of the Pronouncing Bible. The Scriptures contain probably all the words employed in ordinary conversation, and being familiar with these, we may be assured that our pronunciation will never be grossly incorrect. As a family Bible it seems to us peculiarly calculated for usefulness. If read with any attention it will of course form the ears of the whole family circle to correct orthoepy. To foreigners its value must be almost inestimable. We sincerely hope that both the editor and the publishers may meet with that encouragement which the utility of their work so manifestly deserves.

Fuller's Works.

Our readers will be gratified to learn through the medium of our pages that the last seven volumes of the works of Rev. Andrew Fuller have lately issued from the press of S. Converse, N. Haven. The whole edition is uniform with the first volume printed some time since, by Anderson & Meehan, Philadelphia. To remark upon the excellence of the works of Fuller would be superfluous. Most of them have, in separate volumes, gone through several editions, and have had a marked and most benign effect on the theology of the age. They abound with sound doctrinal truths, plain pungent, and irresistible practical exhortation; and what is of special consequence, are in a peculiar manner applicable to the errors and failings of the present time. For the benefit of those of our readers who have not had an opportunity of seeing the whole works of Mr. Fuller, or of knowing the variety of subjects to which they are devoted, we will barely mention the contents of the present edition.

Vol. 1. Gospel worthy of all Acceptation, with the controversial papers written in defence of it.

Vol. 2. Calvinistic and Socinian Systems compared, and the Letters to Mr. Vidler on Universal Salvation.

Vol. 3. Gospel its own witness, Apology for the late Christian Mission to India, and Strictures on Sandemanianism.

Vol. 4. Dialogues and Letters on doctrinal and practical subjects. Antinomianism contrasted with the religion of the scriptures, Spiritual Pride, part of a body of Divinity in nine letters to Dr. Ryland, an unfinished work, Thoughts on Preaching, Backslider.

Vol. 5. Expository Lectures on the Book of Genesis.

Vol. 6. Expository Lectures on the Apocalypse.

Vol. 7. Sermons.

Vol. 8. Miscellaneous papers which originally appeared in the various periodical works to which Mr. Fuller was a contributor, essays, letters, sketches of Sermons, &c.

The work is printed in a respectable manner and is afforded at a reasonable price. We hope that our brethren will avail themselves of the opportunity which is thus offered to procure so valuable a work.

MISSIONARY INTELLIGENCE.

CAREY STATION.

MR. M'COY TO DEA. FARWELL.

*Carey, (Mich. Ter.) 100 miles
N. W. of Fort Ann, (Ind.)
May 2, 1825.*

Dear Brother,

WE have done ourselves the pleasure of naming a Putawatomic girl, Prudence Farwell, which circumstance we beg you and your generous lady to view as an expression of respect for the latter, and as an acknowledgment of gratitude for the kindness of you both.

In one of my excursions among the Indians in May, 1822, while the Mission was located at Fort Wayne, I met with this little girl, then about eight years of age, at a trading house where I lodged. She was in the care of her mother, who was passing the trading house, in her flight from an ill-natured husband, who was seeking to take her life. A boy of the same family had been some months in our

school, and Prudence was also given to me, from whom her mother parted with tears. My company consisted alone of Indians. I carried her on horseback 100 miles through the wilderness to Fort Wayne, and she has ever since been a member of our family.

She was adopted into our family in the wretched case common to these poor people, and wholly ignorant of the English language and manners. She now speaks English fluently, reads in the New Testament with ease, can make some use of the pen, and can handle knitting and sewing needles with much dexterity. She knows that I am writing this, and has this moment been reading by my side, and exhibiting specimens of her needlework. Her original name is Sheshho (Muskrat.)

You have heard of the grace that has been experienced in our family and neighbourhood since last summer. The fruit that has been gathered of this good work

has been eight white men in our employ, eleven of our Indian pupils, an aged Putawatomic Chief, and an elderly Putawatomic woman. Another of our pupils was sometime ago approved by the church, but he "fears that he is not good enough to be baptized;" and on account of these scruples his baptism has been delayed. His deportment and conversation are very satisfactory. There are others of our neighbours who we believe are serious. In our family, however, the religious excitement seems to have abated, while prospects in relation to the neighbours are rather improving than otherwise. Greater numbers assemble to hear preaching than formerly.

Our young Indian converts continue a weekly prayer-meeting, which they introduced some months since. Some of the larger males assist us materially in our missionary labours among the natives; particularly as interpreters, and in praying in public worship, &c.

About the time our prospects in regard to religion became peculiarly encouraging, last Autumn most of the neighbouring Indians were obliged to leave these parts to pursue the game, and by this misfortune were partly deprived of the opportunities of religious instruction. They have now returned to their villages; and it being an important part of our business to check their wanderings as soon as possible, by removing the cause, we find ourselves at this season pressed with business, which is both laborious and perplexing. We have prevailed on many to improve farms, and raise from them a support which will admit of their remaining stationary. Besides attending to the concerns of our large farm, we are called on for advice in arranging, and some assistance in beginning seven other

farms for our neighbours. New calls of this kind occur almost daily. This uncommon pressure of temporal affairs contributes we believe to the lessening at present of our religious enjoyment.

Whatever the delicacy of our feelings may be, we must not conceal from the friends of this institution the fact, that the unavoidable expenditures thereof have, for some months past, exceeded our income. It is destructive to our happiness, and in many other respects to the interests of the mission, for us to be daily increasing debts without the means of discharging them. May I beg leave to say to you, in the hope that it may reach the ears of others in New England, that the Mission is really in want of pecuniary aid, and that the same would be most thankfully acknowledged?

Should kind friends in your part of the country please to extend to us the hand of help, it is desirable that they should know that some goods for the mission have already been deposited with Dea. Jonathan Carleton, Boston, and that we should be obliged if the costs on freighting our goods could be reimbursed to him. Similar costs have been created with V. W. Rathbone, Albany, who has also furnished for us this Spring's property, making an account of \$65,34, which debt we should be happy to liquidate; and if a deposite, say of \$60 more, could be made with the Rev. L. Leonard, of the same place, to meet freighting expenditures of Mr. Rathbone as they may occur for us, it would facilitate the passage of goods donated to the Mission from New England and elsewhere.

Respectfully yours,

ISAAC M'COY.

Dea. L. Farwell.

BIRMAN MISSION.**SAILING OF THE MISSIONARIES.**

It may not be uninteresting, in the first place, to mention a few of the reasons which have influenced the Committee for Foreign Missions to send out additional missionaries in the present unsettled state of the Birman empire.

1. The latest advices give us reason to believe that the war against the English cannot be long continued. Persons from India in this country, best qualified to judge, give it as their decided opinion that it must ere this have terminated.

2. Whether terminated at this time or not, there can be no doubt in the mind of any reasonable man, that it must terminate eventually in favour of the British. The British entered upon this war with great reluctance, but with a full determination, after it should have been commenced, to prosecute it to a successful result. Their ability to do this, and the necessity of their doing it, in order to maintain their control over their immense territories in India, cannot for a moment admit of a question.

3. With our present knowledge of the subject, no one can reasonably suppose that the war will continue a year longer. The mode in which it has been carried on by the Birmans, would lead us to expect also that nothing but the entire subjugation of their country will accomplish the purpose of inflicting that salutary discipline for which, on the part of the British, it was commenced. Should this be the case, it may be anticipated that the whole Birmanese territory will be under British law; and hence a more effectual door opened for the dissemination of the gospel, than at any preceding period.

4. So soon as the British have established a government in Burmah, a printing press will become absolutely necessary to them for the purpose of disseminating laws, government-orders, &c. We believe that ours is the only Birman press in existence, and our missionaries the only men who are there qualified to use it. They would therefore be of great utility

to the government, and their labour would be of advantage to the mission. Should these events transpire according to our expectations, no men could ever recommence a mission under more encouraging auspices. It would seem, therefore, under such circumstances, that when the brethren return, they should be so reinforced as to be able to pursue their labour with the greatest possible advantage.

5. These circumstances seemed to the Committee to render the services of such a man as Mr. Boardman, peculiarly desirable to the mission at the present juncture. He appeared to them qualified by Providence, in an unusual manner, to be of essential advantage at this recommencement of labour, and under circumstances in a great measure novel. This would be particularly the case if any thing unfortunate should have occurred to our brethren at Ava.

6. But supposing all these anticipations to have been incorrect. Suppose the war to be prolonged far beyond any expectation. No one will say that the mission is to be abandoned. And if it is not to be abandoned, no reason could possibly be assigned which should delay Mr. Boardman's sailing at the present time. He must learn the language. Mr. Wade is in the neighbourhood of Calcutta, and three Birmans reside in his family. Here will be every facility for preparation, which could be acquired in Rangoon itself. Living will not be more expensive there than here. Mr. Boardman was prepared and anxious to embark; and although there was war, and the rumour of war, yet the finger of God seemed manifestly to point out this as the time for entering upon the field of his future labours. And therefore, after due deliberation, it was unanimously resolved, in a meeting of the Committee in June last, that he should sail by the first favourable opportunity for Calcutta.

This opportunity presented in a few days by the ship *Asia*, Capt. Sheed, of Philadelphia, which the Committee were advised would sail on Saturday, the ninth of July. In this vessel a passage was engaged for two missionaries, and the other

necessary preparations made for the voyage.

On Sunday, July 3, Mr. Boardman was married to Miss Sarah B. Hall, of Salem; and on Monday they left Salem for the place of their embarkation.

In expectation of their speedy departure, meetings for special prayer were held at Salem, Boston, New-York, and Philadelphia. The spirit which animated these assemblies, and breathed in all the supplications offered, was indicative of deep interest in the Mission, and of united and determined resolution, by the grace of God, to support it. Collections were taken up in aid of the object at all the places. Mr. and Mrs. Boardman were received with great kindness by their Christian friends in every place at which they tarried; and nothing was withheld which would contribute to animate them in their arduous undertaking, and render their future voyage pleasant and healthful.

It is particularly due to the owner, Mr. Archer, the Captain, Mr. Sheed, and the supercargo, Mr. Blaikie, of the ship Asia, to say, that the most ample provision was made for their comfort and accommodation; and that not only every attention was rendered, but rendered in so polite and benevolent a manner, as will ensure to each of them the lasting gratitude and esteem of the Board of Foreign Missions. To Robert Ralston, Esq. so long known for his generous exertions in behalf of the cause of Christ, the Committee are under great obligations for many and disinterested acts of polite and very grateful attention.

Mr. Boardman, on his journey to Philadelphia, attended the Monthly Concert of Prayer at the Rev. Dr. Baldwin's meeting house. At the request of the Pastor of the Church, he gave a brief account to the audience of the motives which had induced him to devote his life to the missionary service. A brief abstract of his Address was made for the *Christian Watchman*, by the able and excellent editor of that paper.

We shall insert it here, as we think it will be peculiarly acceptable to all our readers.

From the *Christian Watchman*, June 9.

The Monthly Prayer-Meeting of the Baptist Churches in Boston was held at the Meeting-house of the Rev. Dr. Baldwin on Monday evening, the 4th inst. The season was rendered highly interesting from the circumstance, that the Rev. Mr. Boardman and wife, Missionaries designated for Burmah, were present. After an appropriate prayer by the Rev. Mr. Sharp, in which he supplicated a special blessing on our brother and sister, and implored for their protection and heavenly wisdom on their voyage to the Eastern World, Dr. Baldwin followed with suitable remarks on the occasion, after which Rev. Mr. Jacobs prayed. Dr. Baldwin then requested Mr. Boardman to state his reasons for engaging in the arduous work of a mission to the Heathen. Mr. Boardman took occasion, in the first place, to acknowledge the goodness of God to him during his whole life. When he entered Waterville College, he was the first student admitted who had not been considered hopefully pious. The knowledge of this fact made a deep impression on the minds of his fellow students, and they, without his being acquainted therewith, solemnly engaged to each other, that they would remember his case in their daily supplications to God. Their prayers were graciously answered. He became speedily solicitous respecting his eternal welfare; and in six months, he trusted he had a well-grounded hope in Him, who died for the guilty. One of his first supplications, after he became a new creature was, that God would in some way render him useful; and without having in view any particular way by which he might be beneficial to his fellow sinners, this seemed to be his prevailing request.—After some months, although he shrunk from the thought of becoming a preacher, his gifts and attainments were in his own view so inferior, it came into his mind that possibly he might be the means of persuading some of the uninstructed inhabitants in our western country to consider the worth of their souls and the necessity of religion. It would, he thought, be an unspeakable pleasure to him to take his Bible with him,

and from one hut to another, speak to the people of the preciousness of Christ and his salvation. His mind was much affected with the moral state of the Indians on our frontier settlements. He deeply felt for their want of civilization and the knowledge of the gospel; and his zeal was kindled to make known to them the blessings of the gospel. He stated his views and feelings to his venerable father, who gave him the best advice. It was, to wait on God in the path of duty, and he would direct him in the right way. It was now that he found the promises of God to be exceedingly great and precious. Reposing on these he felt satisfied that he should be guided by unerring wisdom. In considering the comparative claims of the Indians, and those of the heathen in the eastern world, he discovered some very marked differences. In Asia, there are five hundred millions, who are idolaters; and in our United States, there are but half a million of Indians. Twenty millions die in Asia annually; forty times the number of all our Indians. The difficulty of learning the language of one tribe of Indians, of which perhaps there might not be more than one or two thousand who spoke it, was as great as that of learning one language of Asia, spoken probably by 100 millions. These facts had great weight in the mind of Mr. Boardman, and seemed to impress him with the superior obligation of visiting the heathen in India. He would not positively affirm that his preference was correct; but that it was his duty to go amongst those who are ignorant of God and the gospel of his Son, he felt satisfied. Indeed, he considered his call to this service as distinctly and visibly marked, as his translation from the darkness of nature, into the light of God's countenance. He adverted, in a very tender manner, to some peculiar indications of Providence; especially to the manner in which his parents received the knowledge of his determination. Their remark was, It has long been our desire to do something for the Mission; and if God will accept our son, we make the surrender with cheerfulness. Mr. Boardman entreated for himself and in behalf

of his companion, the continued prayers of his Christian friends. They felt, he said, their special need of these prayers, for the protection and blessing of Almighty God. In concluding, Mr. Boardman very solemnly reminded those unacquainted with Christ, that although he went far hence to the Gentiles, he did not forget his fellow-countrymen, nor the need in which they were of grace. He assured them that their destruction would be as awful and as inevitable, if they repented not, as that of the ungodly heathen; and he warned them to flee from the wrath which is to come, and to lay hold on eternal life.

Previously to Mr. Boardman's sailing, the following Letter of Instructions was presented to him by the Assistant Corresponding Secretary, Dr. Bolles, in behalf of the Foreign Mission Committee.

Letter of Instructions.

To the Rev. G. D. Boardman.

Dear Sir, After full examination you have been approved and appointed by the Baptist Board of Foreign Missions for the United States, their Missionary to labour in the gospel of the blessed God amongst the Burmese, and are now, in prosecution of the object, about to leave your native country. Under such circumstances, your Patrons offer to you the following

INSTRUCTIONS.

1. That you repair with your Lady to Philadelphia, and take passage for Calcutta in the ship provided. On your arrival at the port of destination, you will make yourself acquainted with the American brethren, the Rev. Mr. Hough, and the Rev. Mr. Wade, with whom you are to be associated, and freely confer with them, as to your residence, manner of pursuing preparatory study, particularly the acquisition of the Birman language, and all that relates to the prosperity of the Mission. It will be expected that you keep a regular *Journal*, and transmit a copy of the same to this body once a quarter, and that you unite with the other brethren in a *joint-letter*, to them once or twice a year. In this united letter will be detailed the general state of the

Mission with its successes or failures, and the apparent cause of either. Also all requests for monies to be granted by the Board, and the objects to which they are to be applied, and all propositions for additional Missionaries, and the prospects which require and justify their appointment. You will unite in furnishing to the Board an annual and particular account of all monies expended by the Mission, which your salaries do not cover. You will endeavour to maintain the strictest harmony with your brethren in all your views, objects, and pursuits, and will attempt no important enterprise without their concurrence. So soon as circumstances in the Birman empire shall justify, you will with them repair thither to enter fully upon the objects of your appointment.

2. In all civil concerns, you will show due respect to Magistracy, and to the laws and institutions of the Government over you. Abstain from all interference in matters of political controversy, and as far as practicable live peaceably with all men.

3. Prosecute with diligence and perseverance your great work, which is to win souls to Jesus Christ, and especially from among the heathen to whom you are sent. In doing this you will never provoke them by unnecessary and unkind allusions to their practices, but exhibit towards them all gentleness and patience, and as far as faithfulness will permit, conciliate their esteem and confidence. You will preach the gospel to them; distribute among them copies of the sacred Scriptures: encourage the establishment of schools, and by every lawful and judicious measure endeavour to turn them from vanities to the living God.

4. Let your life be blameless and holy. True piety can never exist but in strict connexion with morality, and always appears most amiable and winning when so exemplified. That teacher will deservedly lose his influence, and destroy his usefulness, who shall neglect this paramount duty.

Reposing much confidence in you, the Board does hereby recommend you to the affection and kindness of their Chris-

tian brethren, and to the favor and protection of all civil magistrates, and will not cease to beseech God to have you in his holy keeping, and prosper your exertions in his cause.

In behalf of the Board,
Salem, July 4, 1824.

Mr. and Mrs. Boardman sailed from Philadelphia on Saturday, July the 16th, for Calcutta, under the most pleasing circumstances.

In closing this account, we feel it our duty to state that the Missionary treasury is already *more than exhausted*. The expenditures required for the outfit and support of the Foreign Mission, together with those of the missions among our Western Indians, have been of late unusually heavy. We know that our brethren would not wish that any one of them should be abandoned, but rather that their number should be multiplied. But they must constantly remember that this cannot be done without their efficient support. We feel assured that nothing is necessary more, than to state these facts; they will have their due effect on every friend of missions.

LETTER TO THE TREASURER.

*Steamboat from Providence
to New York, July 6.*

Dear Sir,

Please to acknowledge for me the receipt of the following sums for the Birman Mission.

1825.

June 14.	Rev. John Healy, Baltimore,	,50
" 27.	Mr. Charles L. Roberts, New York,	25,00
" 30.	Friends in N. Yarmouth, (Maine,)	2,00
July 3.	Judith H. Lamson, Beverly,	,25
" 4.	Major Flint, Danvers,	1,00
" "	George D. Boardman, avails of services in the 1st Baptist Church, Philadelphia,	10,00
		<u>\$ 38,75</u>

Yours respectfully,
GEO. D. BOARDMAN.

Hon. Heman Lincoln, Treas.

RELIGIOUS INTELLIGENCE.

REVIVALS OF RELIGION.

REV. MR. CARD TO DR. BALDWIN.

Leyden, N. Y. April 20, 1825.

Dear Brother,

I have had it on my mind for some time, to give you a short account of the work of the Lord in this town. I will first give you a sketch of the history of this Church. It was constituted in September, 1803; their number was then small. In 1804 the Lord poured out his spirit, and a goodly number were added to the Church. They have had preaching but a part of the time; they have also passed through many trying scenes. In 1821 they commenced building a meeting-house, which is a neat and commodious place. In 1823 they employed brother Simcon Hersey, a licenced preacher, to labour with them one half of the time. They then, in union with the society, commenced finishing the inside of the house. Notwithstanding it was a very low time of religion with them, nevertheless God was pleased to bless them in doing their duty in thus erecting a house for his worship.

In January, 1824, Brother Hersey requested me to come and visit the Church. I accordingly came, and found them in a very low state as to religious feeling. They had not commemorated the death of Christ for more than one year. I preached with them several times and requested a church meeting. On examination we found there was nothing in the way of their travel, only a want of zeal for God. They requested me to come and settle with them: I agreed to come by the first of June. I then returned home, and God was pleased to remember them in their low estate, and let them know by happy experience that *his mercy endureth forever*. In this time of declension, God was pleased to awaken them to a sense of their covenant obligations. They appointed the 14th of February to meet in church conference, and to renew covenant; the Lord by his holy spirit met with his children, and they joyfully renewed covenant, and mourned their past stupidity. The next Lord's-day Elder John Blodgett preached and administered the sacrament to them. It was a solemn day. Sinners trembled, and saints began to awake to newness of life. The meetings became more numerous and impressive until the last of April, when God was pleased to send the messenger of Death, and called away a young woman who died in the faith, and who solemnly warned her young friends to flee from

the wrath to come. Her funeral was attended by many of them, who appeared to feel a deep sense of their lost condition. At this time Elder Calvin Phileo, a man sent out by the Baptist Convention of this State, came and preached with the spirit of Elias, which was attended with the power of God; and he, together with brothers Hersey, and Elisha Rogers, a licentiate, visited from house to house. The work now spread powerfully from heart to heart—saints rejoiced, while sinners wept and cried out, *what must we do to be saved?* Evening meetings were attended almost every night. A number were now brought into the liberty of the gospel, and on the 5th of May, six came forward and related their experience to the church, and were baptized. Saturday the 8th twelve more came forward and related the dealings of God with them, and were baptized. Friday, May 14th, I arrived here with my family, and on Saturday the 15th eighteen persons gave a relation of the work of grace on their hearts, and the day following were baptized, all by Elder Phileo. We set apart Saturday of each week for experience meetings. The next Lord's day I baptized 14 persons, and the work continued through the season until 132 were added to the Church by baptism, and 13 by letter.

About 40 united with the Presbyterian Church in this town, and a number to the Methodist society.

I have baptized in this good work of God, some of all ages, from ten to fifty years; and we have great reason to rejoice that Jesus takes the lambs in his arms, and carries them in his bosom. They appear to stand fast in the liberty wherewith Christ hath made them free.

Dear Brother, we rejoice in the hope of the glory of God, through our Lord Jesus Christ. Pray for us, that we may be found striving together for the faith of the gospel.

I am respectfully yours,
in Gospel bonds,
PELEG CARD.

MR. TRIPP TO DR. BALDWIN.

Hebron, (Me.) May 2, 1825.

Dear Brother,

THE cause of the Redeemer is rather encouraging in this place. Some attention appeared about a year ago, and soon

several experienced a hope in Christ; and others were stirred up to make a profession, who had entertained a hope for several years. Some of both descriptions have been brought in from that time to the present, till rising of twenty have been added by baptism. Our meetings are well attended, and professors are comfortably engaged, with some hopeful appearances in several others. Such are the prayers of the faithful for sinners, I cannot but hope, that, through great and entirely undeserving mercy, we shall see greater things than these.

There has been a wonderful work of grace in Paris, which is still progressing. Perhaps seventy have been added to the Baptist church in that place within about six months. The work is almost exclusively among the Baptists. It is expected a number will submit to the precious ordinance of baptism next Lord's day. Brother Hooper may hereafter communicate to you the particulars.

My labours in the cause are considerable. Calls for family visits are so numerous, that I cannot comply with them all. The precious truths of the gospel, and the delightful, distinguishing institutions of Christ, are to me a great support, and a comfort to my soul.

My health is not very good. Yesterday, however, I had the satisfaction of preaching as usual on the Lord's day; of baptizing, and of administering the Lord's supper. To day my animal strength is considerably exhausted, and it is with difficulty that I now write to you; and will only add, dear Sir,

Your affectionate brother in the gospel,

JOHN TRIPP.

MR. BOND TO MR. SHARP.

Cherryfield, July 11th, 1825.

Dear Brother,

DOUBTLESS it will rejoice your heart to hear of the prosperity of Zion in this vicinity. The Lord has graciously poured out his Spirit in this place, and brought many to rejoice in his salvation. We have repeatedly been called to visit the water side to administer the ordinance of baptism. Lord's day, May 29th, I baptized twelve persons, four males and eight females. June 12th, baptized six persons, three males and three females. June 26th, baptized eight persons, seven males and one female. July 10th, baptized eight persons, four males and four females; making eighteen males and sixteen females, in all about thirty-four; who have united with the church

of which I have the charge; and others stand as candidates. Twelve of those added to the church are heads of families, the remainder are young people. The revival seems to be progressing very gradually at the present time.

Likewise in Columbia and Addison, there has been, and I believe is still, an attention to the things of religion. Lord's day, June 19th, I baptized six persons at Columbia, one male and five females. July 3d, baptized at Columbia four persons, all females. They united with the church in Columbia and Addison, and others in both of those towns stand as candidates for baptism.

I feel as if I had been highly favoured of God since my ordination. I have had the privilege of baptizing forty-four persons, of administering the Lord's supper once, and of enjoying many precious seasons while attempting to preach the gospel. I need much grace and much humility to keep me where I ought to be—for the pride of my heart is such, that I often am afraid I shall ascribe some glory to myself, whereas I know it all belongs to God. O, I entreat an interest in your prayers, that I may be kept humble and made useful.

Yours in Gospel bonds,

PHINEHAS BOND.

REV. MR. MANNING TO THE PUBLISHERS.

Cornwallis, April 23th, 1825.

Sirs,

THE reformation which hath been progressing in this town nearly three years, hath not yet subsided. In some parts of the town I think it hath nearly come to a close; but in other parts, the awakening increases. Since our last association, I have, at different times, baptized 41. Since the commencement of the awakening, we have received by baptism and by letter about 110. Some more have told their experience and are approved by the church, but have not yet been baptized. A number of persons have obtained hope in Christ, that we expect will come forward in God's own time. I am almost worn out. An assistant is much wanted. No matter where he comes from, if God sends him. He must be one that is willing to endure all things for the elect's sake, that they might obtain that salvation that is in Christ Jesus with eternal glory.

With sentiments of esteem, I remain ever yours in the bonds of the gospel.

EDWARD MANNING.

Remarkable Conversion.

In Palatine, N. Y. a revival has been happily progressing several months, and 60 or 70 have lately become subjects of renewing grace. A female in this place, who had experienced pardoning mercy, was much opposed by her husband. On one occasion, when absent to attend a prayer meeting, her husband pursued her in a great rage. A friend advised him to be calm, reminding him of the destruction of Pharaoh whilst madly pursuing the Israelites on their departure from Egypt. Your wife, said he, is going to worship the same God, who can deal with you in the same awful manner. He attentively listened to this counsel; and on being invited to attend the prayer meeting, and judge for himself, he consented. Here he was arrested as a sinner, and struck with the awful solemnity of eternal things. He returned home anxious to obtain forgiveness, and salvation, and is now hopefully relieved through a believing apprehension of the glory of Christ Jesus as his Saviour.

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**BAPTIST EDUCATION SOCIETY
OF THE STATE OF NEW YORK.**

*Extracts from the Eighth Report, made
June 2, 1825.*

At the commencement of the year, there were thirty one members of the school, twenty-seven of whom were beneficiaries, and nineteen have been added since. Although the debts against the Society had been liquidated, there remained no available funds in the treasury, and but little obtained during the first quarter of the year, except a donation from Messrs. Cobb, and Jones, of Boston, of two hundred dollars: which was regarded, not only as an expression of their benevolence, but as a continuation of that peculiar providence of God, which has been manifest, in the rise and progress of this institution.

The permanent aid offered from the Education Society of the city of New York, and from individuals, who have endowed scholarships, has given much enlargement and stability to this institution.

Connecticut and Vermont remain promising fields for students and for funds; and they continue sending forth streams to water this plantation of the Lord.

No pains have been spared to facilitate the progress of the students, in their literary and theological attainments, which, on the whole, are not deemed inferior to former example.

Although there have been some valuable acquisitions made to the library during the year, yet these have been much less than the necessities of the school demanded.

It was expected at the last annual meeting, that arrangements would be completed by this time, for a Philosophical Apparatus: but on account of an unexpected failure, your committee have made no contract for procuring it. It is presumed the importance of the object will not be overlooked, but the measures already adopted, will eventuate in its accomplishment.

The uninterrupted progress of this institution, from its commencement, bearing down with a gentle influence, the fears and prejudices of many pious minds, furnishes increasing evidence of its being approved of God, and designed under the guidance of his providence, to reflect the light of the gospel with increasing brightness.

They take the liberty to recommend the continuance of an active and efficient agency, to augment the funds, and strengthen the union throughout the several sections of our country, on which it is dependant, under God, for support.

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**THE DOMESTICK MISSIONARY
SOCIETY OF CONNECTICUT,**

ESTABLISHED about ten years since, has a highly salutary influence upon the moral character of that State. The Report of the present year states, that in consequence of aid from this Society, thirteen ministers have been ordained over churches in Connecticut, that were unable to maintain a pastor. The probable number, who in consequence have made a credible profession of religion, is estimated at 500.

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**THE LONDON RELIGIOUS TRACT
SOCIETY,**

HELD its 26th anniversary meeting at the city of London Tavern, May 13th. Upwards of 1200 persons were present, and it is said hundreds were turned from the door for want of room. The speakers were—Rev. Dr. Morrison, Rev. T. Mortimer, Rev. S. E. Dwight, of Boston, Rev. Mr. Reeve, from Bellary, and Rev. E. Bickersteth, Secretary of the Church Missionary Society. In the past year, the Society has circulated 10,500,000 Tracts and Books, making the total issues since its establishment more than 70 millions. These Tracts are liberally circulated in different parts of China; in Hindoostan, at Calcutta, Madras, Nagrecoil, Bellary, and Bombay; in Ceylon; in Australasia; in the South Seas; in Africa; in South America; in the West Indies; in British America; in Europe, at Russia, Poland, Prussia, Darmstadt, Hamburg, France, Spain, Malta, and Greece; in Scotland, in Ireland, and in England.

ORDINATIONS.

Rev. Henry Stanwood was solemnly set apart by ordination to the gospel ministry, on the 22d of June last, in the meeting house of the Second Baptist Church in Lyme, (Con.) The services were introduced by a select portion of scripture, read by Elder Pierpont Brocket. Introductory Prayer and Sermon, by Rev. Asa Wilcox. Text, 1 Tim. iv. 16. Consecrating Prayer, by Elder Simon Shailer. Charge, by Elder Oliver Wilson. Right Hand of Fellowship, by Elder Brocket. The Concluding Prayer, by Elder Nathan Wildman.

Rev. Elbridge Gale was ordained to the pastoral care of the Baptist Church in Wickford, (R. I.) on the 29th of June last. Introductory Prayer, by Rev. Mr. Brown, Assitant to Dr. Gano. Sermon, by Rev. Mr. Gammell, of Newport, from Exodus xxxiii. 15. Ordaining Prayer, by Rev. Mr. Benedict. Charge, by Rev. Mr. Gano. Right Hand of Fellowship, by Rev. Mr. Ludlow. Address to the Church, by Rev. Mr. Shurtleff. Concluding Prayer, by Rev. Mr. West.

Rev. Pharellus Church was ordained to the work of the gospel ministry, over the Baptist Church and Society in Poultney, (Vt.) on the 23d of June last. Prayer and Sermon, by Rev. Dr. Kendrick, of Hamilton Literary and Theological Seminary. Consecrating Prayer, by Rev. Mr. Cornell. Charge, by Rev. Mr. Haynes. Fellowship of the Churches, by Rev. Mr. Dillaway. Address to the People, by Rev. Mr. Witherell. Concluding Prayer, by Rev. Mr. Sawyer.

Mr. Thomas M. Washington was ordained to the work of an evangelist, on Lord's-day, the 26th of June last, at Nonini, in Westmoreland county, (Vir.) The Sermon on the occasion was delivered by the Rev. Fielding Bell, from Rev. xiv. 6. The Examination of the candidate, the Ordination-Prayer and Charge, by Rev. George Patterson. After the Ordination, Mr. Patterson baptized twenty-five persons, among whom were the male and female heads of three families. The congregation, on both occasions, was very large; and the services were solemn and affecting.

OBITUARY.

It is with unfeigned regret, that we announce to our friends, the death of the venerable JOHN RYLAND, D. D., Theological Tutor of the Baptist Education Society at Bristol; an Institution over which he had presided more than thirty years, with distinguished honour to himself, and advantage to the Baptist denomination. By his death, the Mission to India has lost one of its most firm, efficient, and zealous supporters; and the Seminary, an upright, able, and indefatigable tutor. His decease, which we understand was remarkably serene and peaceful, took place about eleven o'clock on the morning of Wednesday, May 24th. [*New Eng. Bap. Mag.*]



TO CORRESPONDENTS.

We are obliged to the Pastor of the First Baptist Church in Haverhill, for informing us of an error which unintentionally found its way into our last Magazine. The money which Mr. Carey received at Haverhill for the education of Hindoo females, was not from the Baptist Society alone; but "was raised, among the Ladies of the first Baptist and the first Congregational Societies in Haverhill."

We have received a Memoir of the late Rev. John Williams of New York, which we shall with pleasure publish. It would gratify us to meet the wishes of the writer by inserting the whole of it in one Magazine. But although it is a very interesting article, in doing this we should encroach too much on the pages assigned to other subjects in this work,

Several accounts of revivals are necessarily postponed

Just published by Lincoln & Edmands, No. 59 Washington Street,

THE

SCRIPTURE GUIDE TO BAPTISM;

Or, a faithful citation of all the passages of the New Testament, which relate to this ordinance; with the Sacred Text impartially examined, and the sense supported by numerous extracts from the most eminent and learned writers. To which is added, a Short Examination of the Rise and Grounds of Infant Baptism. By R. PENGILLY. These were more noble than those in Thessalonica, in that they SEARCHED THE SCRIPTURES daily, whether these things were so. Acts xvii. 11. Whatever pretends to exceed the direction of the Word may safely be rejected; cannot be safely admitted. DR. OWEN. First American from the last London Ed. Price 31 cts.



Extracts from Preface.

"I shall now suppose, Reader, that BAPTISM, is that subject which at this time employs your serious attention; that you are desirous of knowing the will of Christ respecting it, and for that purpose, of reading and examining the whole which the Scriptures contain in relation to it. You would not probably be able to turn readily to all those passages which pertain to the subject of your inquiry, as they are interspersed through almost the whole of the New Testament, and to assist you in this respect is the principal design of this pamphlet.

"I shall therefore in the following pages transcribe every passage and verse of Scripture that relate to this ordinance, and lay them before you in their purity as I here find them; that without trouble or loss of time, you may read and examine for yourself the whole that it has pleased God to communicate for our instruction and direction on this subject."



Recommendation to the London Edition.

"Another edition of Mr. Pengilly's '*Scripture Guide to Baptism*' being about to appear, we take the opportunity of recommending it to the candid perusal of all persons who desire to be guided by the word of God alone in reference to this ordinance. It adduces and examines every passage of the New Testament that relates to this subject, and endeavours, in a very becoming spirit, to point out the will of Christ, as deducible from that unerring standard of Truth. A very considerable number of important extracts from the writings of our best divines are also contained in it, expressive of their candid sentiments on the passages of Scripture which are here considered; as well as in relation to the inquiries at the end of the Pamphlet, as to the commencement of the practice of infant Baptism, and the arguments used in defence of that practice. In short, for the limits of this pamphlet, it is one of the best things we have seen for assisting the meditations of a serious inquirer."

W. STEADMAN, D. D. *Bradford.*
CHA. WHITEFIELD, *Hamsterly.*
WILLIAM INNES, *Edinburgh.*
WILLIAM HARTLEY, *Stockton.*



Valuable School Books.

Lincoln & Edmands, publish and sell, at wholesale and retail, Walker's School Dictionary—The Elements of Arithmetick, and the American Arithmetick, by James Robinson—The Child's Assistant in the Art of Reading—The Pronouncing Introduction—The Pronouncing English Reader—Dr. Adams's Geography and Atlas—Richardson's American Reader—Temple's Arithmetick, improved—The Pronouncing Testament—Conversations on Natural Philosophy, with Blake's Questions—Alger's Murray's Grammar—The English Teacher—Murray's Exercises—Also, Lincoln's Scripture Questions, and a great variety of SABBATH SCHOOL BOOKS—All which are sold on the lowest terms. FULLER'S WORKS are now received.

AMERICAN ARITHMETICK.



Lately published, by Lincoln & Edmands, No. 59 Washington Street,

The American Arithmetick, by James Robinson, Jr. intended as a Sequel to the Elements of Arithmetick. This work contains all the rules necessary to adapt it to Schools in cities and in the country, embracing Commission, Discount, Duties, Annuities, Barter, Gauging, Mechanical Powers, &c. &c. It has been the object of the author in this work, to combine the various excellencies of modern Arithmeticks; and his experience for a number of years in the publick schools in Boston, has enabled him to adapt it to the minds of learners. Although the work is put at a low price, it will be found to contain a greater quantity of matter than most of the School Arithmeticks in general use. 50 cts.

RECOMMENDATIONS.

Gentlemen,

Bowdoin School, March 29, 1825.

We have examined Robinson's American Arithmetick, recently published by you; and have no hesitation in giving it as our opinion, that it is a work, which needs only to be known, to be extensively patronized. That the arrangement is good; the rules full and explicit; and adapted to the capacities of children. The mental arithmetick with which it is interspersed, and the questions for examination, will, we think, enhance its value and usefulness.

Your ob't. Servants,
ABRAHAM ANDREWS.
J. H. BELCHER.
BARNABAS WHITNEY.
SAMUEL T. ADAMS.

Messrs. Lincoln & Edmands.

Bradford Academy, April 29, 1825.

Dear Sir,

With much pleasure I acknowledge the receipt of a copy of your "American Arithmetick." I have attentively examined the work, and found it a valuable production. The matter is well arranged, and the rules are clear and definite. I am very glad, that you have not, like many others, neglected the important rule of Annuities. I consider the work as highly deserving of public patronage. That it may meet with the encouragement which I think it justly merits, is the sincere wish of

Yours respectfully,

Mr. James Robinson.

BENJAMIN GREENLEAF.

Gentlemen,

Adams School, June 11, 1825.

We have carefully examined the American Arithmetick, and have no hesitation in saying, we think it a better system for the common schools of our country, than any other, with which we are acquainted.

JONATHAN SNELLING.
B. D. EMERSON.
ANDREW C. DAVISON.
LUTHER PARKER.

Messrs. Lincoln & Edmands.

Gentlemen,

Charlestown, June, 1825.

The American Arithmetick, by James Robinson, Jr. was introduced into the schools under our instruction, by direction of the Trustees, soon after its publication. Having used it for several months, we have no hesitation in giving it our decided approbation, and in recommending it as equal to any work of the kind that has fallen under our observation.

S. BIGELOW. }
S. BARRETT. } *Instructors in the Publick Schools*
P. CONANT. } *in Charlestown.*

Messrs. Lincoln & Edmands.

Christian Almanack for 1826,

Can now be had of Lincoln & Edmands by the 1000 or 100 at usual prices.